



Did You Know?

On September 3, 1965, Pope Paul VI published the encyclical *Mysterium Fidei* on the doctrine and worship of the Holy Eucharist. It was an unprecedented document, issued during the Second Vatican Council. It was also an urgent document because it provided the necessary doctrinal foundation for the Council's historic Constitution on the Sacred Liturgy. Over the next few weeks, we will look at small pieces of this encyclical through our bulletin.

July 3, 2022

“For if the sacred liturgy holds first place in the life of the Church, then the Eucharistic Mystery stands at the heart and center of the liturgy, since is it the font of life that cleanses us and strengthens us to love not for ourselves but for God and to be united to each other by the closest ties of love.” (MF 2)

July 10, 2022

“St. John Chrysostom who, as you know, dealt with the Mystery of the Eucharist in such eloquent language and with such insight born of devotion, had these most fitting words to offer on one occasion when he was instructing his faithful about this mystery: "Let us submit to God in all things and not contradict Him, even if what He says seems to contradict our reason and intellect; let His word prevail over our reason and intellect. Let us act in this way with regard to the Eucharistic mysteries, and not limit our attention just to what can be perceived by the senses, but instead hold fast to His words. For His word cannot deceive." (MF 17)

July 17, 2022

“It is a good idea to recall at the very outset what may be termed the heart and core of the doctrine, namely that, by means of the Mystery of the Eucharist, the Sacrifice of the Cross which was once carried out on Calvary is re-enacted in wonderful fashion and is constantly recalled, and its salvific power is applied to the forgiving of the sins we commit each day.” (MF 27)

July 24, 2022

Christ is present

“All of us realize that there is more than one way in which Christ is present in His Church. We want to go into this very joyful subject, which the Constitution on the Sacred Liturgy presented briefly, at somewhat greater length. Christ is present in His



Church when she prays, since He is the one who "prays for us and prays in us and to whom we pray: He prays for us as our priest, He prays in us as our head, He is prayed to by us as our God"; and He is the one who has promised, "Where two or three are gathered together in my name, I am there in the midst of them." (MF 35)

July 31, 2022

Christ is present

"He is present in the Church as she performs her works of mercy, not just because whatever good we do to one of His least brethren we do to Christ Himself, but also because Christ is the one who performs these works through the Church and who continually helps men with His divine love." (MF 35)

August 7, 2022

Christ is present

"He is present in the Church as she moves along on her pilgrimage with a longing to reach the portals of eternal life, for He is the one who dwells in our hearts through faith, and who instills charity in them through the Holy Spirit whom He gives to us." (MF 35)

August 14, 2021

Christ is present

In still another very genuine way, He is present in the Church as she preaches, since the Gospel which she proclaims is the word of God, and it is only in the name of Christ, the Incarnate Word of God, and by His authority and with His help that it is preached, so that there might be "one flock resting secure in one shepherd." (MF 36)

August 21, 2022

Christ is present

"He is present in His Church as she rules and governs the People of God, since her sacred power comes from Christ and since Christ, the "Shepherd of Shepherds," is present in the bishops who exercise that power, in keeping with the promise He made to the Apostles." (MF 37)

August 28, 2022



Christ is present

“But there is another way in which Christ is present in His Church, a way that surpasses all the others. It is His presence in the Sacrament of the Eucharist, which is, for this reason, "a more consoling source of devotion, a lovelier object of contemplation and holier in what it contains" than all the other sacraments; for it contains Christ Himself and it is "a kind of consummation of the spiritual life, and in a sense the goal of all the sacraments. This presence is called "real" not to exclude the idea that the others are "real" too, but rather to indicate presence par excellence, because it is substantial and through it Christ becomes present whole and entire, God and man.” (MF 38-39)